

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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The article in last issue on "Lying" is by Rev. J. E. Phillips of Port Gibson.

Bro. C. M. Chapman is back from Louisiana, and may be had in protracted meetings.

The correspondents of Rev. J. B. Lawrence will hereafter address him at Greenwood instead of Smithdale.

Visitors to the city cannot do better than to call on Walker & Robinson, barbers, on North State street, near Spengler Hotel.

Evangelist Sid J. Williams of Texas ran into our office one minute while passing from Natchez where he has just closed a great meeting—70 accessions.

Evangelist Cairns will begin a meeting at Lexington next Lord's day. We trust the Lord will manifest his saving power in the meeting.

Brother Jobe Harral of Eudora, writes some encouraging words to the editor. His health has been very bad for three years, and he has been unable to do any active work. We extend sympathy to our afflicted brother in Christ.

Mr. H. Spengler, Jackson's oldest citizen, being in his eighty-sixth year, died at his home on Jefferson street, on the 14th inst. He came to this city when it was a little village, and has witnessed its progress for six decades.

The Inter-denomination Sunday School Convention met yesterday in the First Baptist church of this city and is in session today. was elected president and Secretary. The attendance is not large, but the interest is fine.

Prof. W. T. Foster of Winona, is in the city organizing agencies for Silver Burdett & Co., publishers of school books. He hopes to place an agent in every county. This is a private company and seeks the patronage of Mississippi, which has been giving her support to the American Book Co., combine.

We suggest that all delegates and visitors to the coming State Convention be certain to step across the street just south of church, go up stairs and take a look at Wingo's Art Studio. His photographs and enlarged work equals the best. Whether you wish a picture or not, do not fail to look through his studio.

Rev. J. J. W. Mathis has removed to Summit, where his correspondents will address him. He would be good help in protracted meetings in contiguous territory. Also he could accept churches within reach of him, and no doubt would give entire satisfaction, as he has had much experience in the pastorate.

Mr. Harry N. Eddins, Transportation Leader for Alabama to the B. Y. P. U. A. Convention which meets in Cincinnati in July, announces the Southern Ry. and Alabama Great Southern R. R. in connection with the Queen & Crescent Route, as the "official Route" from Alabama. The party will leave Alabama points on the 11th of July.

Let every minute between now and July 1st be utilized in gathering funds for State Missions. If we can meet at the Convention on July 5th with money enough to pay all our missionaries who have labored so faithfully in the State, it will be a happy moment. Let no time be lost. Every nickle will count. We need to be careful in gathering the littles.

Several circumstances conspired to render last Lord's day an unfavorable time for taking a collection in the Jackson church, but pastor Yarborough preached a strong sermon and asked for an offering for State Missions. We now have in sight over \$150.00, and the amount will reach almost \$175.00 when rounded up. Since January 1, this church has given to purely mission work more than \$425.00. There is no telling what a brave, aggressive pastor and a lot of converted people can do.

The contract for building Mississippi's new State House has been awarded Mr. Theodore C. Linck of St. Louis. Briefly described, Mr. Linck's plan is of classic architecture and is strikingly beautiful in symmetry of outline and general proportion. It measures 375 feet front and in width 90 feet over all, three stories in height with a central dome and two small domes on each end. The figures submitted show that it can be constructed within the appropriation of one million dollars made by the recent legislature, which includes also the furniture.

There is a good collection of Bibles in the National Museum at Washington, among others being one of Cromwell's pocket Bibles which he gave to every soldier in his army, with instructions to carry it in a pocket made especially for that purpose in the waistcoat over the heart. It is not a complete Bible, but contains extracts from the Scriptures which are especially applicable to war and a soldier's life. Thomas Jefferson's Bible, which is in

the Museum, is a scrapbook of texts from the evangelists cut out of an ordinary printed Bible and pasted in a book according to their historical sequence. On the margin are a number of annotations in Jefferson's handwriting. The section of the Roman law under the authority of which Christ was crucified, is quoted. It was Jefferson's purpose to have this arrangement of the Bible published for common use, after cutting out all contradictory and ambiguous passages. In a letter to John Adams, he says that he has cut up for his own use, "verse by verse, out of the printed book, all of the matter which is evidently Christ's" and describes it as "the most sublime and benevolent code of morals which has ever been offered man." But Jefferson's code, like all other attempts to improve on the Scriptures, has utterly failed to win popularity or even public knowledge.

We have received through the Sunday-school Board from the Century Committee eight Century Tracts, on the following subjects: Methods of Work in the Sunday-School Board, The Responsibility of the Pastor in Missions, Baptist Growth in Education and Intelligence 1800-1900, Fundamental Baptist Principles, The Apostolic Model in the Missionary Enterprises, The Fidelity of Baptists to the Bible, What the Figures say of Baptist Growth, The Spread of Baptist Principles during the Century.

The authors of these tracts are among the strongest men in the denomination, and men of thorough acquaintance with their subjects treated.

These tracts can be procured from Dr. J. M. Frost, Nashville, Tenn., at 20 cents a dozen.

B. Y. P. U. A., Cincinnati, Ohio.

The Southern Railway offers the low rate of one fare for the round trip to Cincinnati, tickets on sale July 10th, 11th and 12th, final limit for return July 8th, 1900, with the privilege of an extension until August 1st, 1900 by depositing with the joint agent on or before July 14th. The Alabama Delegates have selected the Southern Railway and Queen and Crescent Route as the Official Route and will congregate and leave Birmingham on the morning of July 11th at 5:45 a. m. Parties from Greenville, Greenwood, West Point and Columbus should take the Southern Railway afternoon train July 10th, those from Vicksburg, Jackson and Meridian can join them at Birmingham by leaving said points on the Q & C. afternoon train July 10th, all meeting at Birmingham and go through as one party, passing Lookout Mountain, the mountains of East Tennessee and through the heart of the Blue Grass region of Kentucky.

Don't miss going via "Lookout" Mountain. For further information call on any agent Southern Railway, Queen & Crescent Route, or write C. E. Jackson, T. P. A., Birmingham, Ala.



## Some Choice Men of the Pew.

## College Number.

GEN. STEPHEN D. LEE.

To the youth just embarking on the sea of life as captain of his own vessel, example is his sail and principle his rudder. Example inspires to effort, and inexperience veils the eye to the difficulties of the way. The lives of great men show what can be done by starting right, by assiduity in the work of one's calling, and by a high regard for honor and integrity. It is true that all guns do not shoot the same distance, but small guns, properly charged sometimes surprise us in the range of their capacity. Any one is great who uses the gifts of nature and grace to the best of advantage.

It gives me a peculiar delight to reflect upon such a character as we have in the subject of this biographical sketch, and I enter upon my work with an easy and ready pen. I shall be amply paid for my diligent research after facts by the pleasure of writing what has impressed me most of an admirable character, and I shall enjoy a pleasant satisfaction, if the young will read and cherish in memory the salient points upon which I shall amplify as my best judgment may dictate. It shall be my aim, as briefly as clearness will admit, to emphasize what he has done for our State, and the associate agencies that have aided in producing the results obtained.

Stephen D. Lee was born in Charleston, S. C., Sept. 22, 1833. Charleston is one of the most orderly and aristocratic cities of the South. His great-grandfather, William Lee, was one of the forty principal citizens of Charleston, who, during the Revolutionary War, were confined on a prison-ship by Sir Henry Clinton, and sent to St. Augustine, Fla. Their exalted character and their revolutionary spirit affected the peace of the British in Charleston. Gen. Lee's grandfather, Judge Thomas Lee, during his life, held the positions of U. S. Judge of South Carolina, comptroller-general of his state, and president of the State Bank of South Carolina from 1817 till his death, Oct. 24, 1839.

Gen. Lee's boyhood was spent in South Carolina, with the exception of a short time spent at Asheville, N. C. What ennobling influences were brought to bear upon him outside of the home circle, and what aspirations he cherished in his youth, we are left to conjecture. Suffice it to say, that he was reared in a state and with a people, who, at that time venerated principle, had an exalted sense of honor, and feared God, and respected Christianity. It was no difficult undertaking to find a gentleman of the old school, cultured, polite, and obliging, and highly sensitive as to his personal honor. Gen. Lee was graduated from the U. S. Military Academy at West Point, N. Y., in 1854, and was assigned to duty as a first lieutenant of the fourth artillery, of the U. S. Army.

In 1861, he resigned his position in the U. S. service, and entered the Confederate army. He was made captain of a company of South Carolina volunteers. Soon he became aide-de-camp of Gen. Beauregard, and, in the discharge of his duty as a soldier, assisted in the military movements which opened the strife be-

tween the North and the South. Chestnut, Lee, and Chisholm carried the summons from Gen. Beauregard to Major Anderson, the Federal officer, at 2 p. m., April 11, 1861, to evacuate Fort Sumpter, and at twenty minutes past three o'clock on the morning of Friday, April 12, 1861, handed Major Anderson a written notice that Confederate batteries would open fire on the fort in one hour. About half past four o'clock, as the morning twilight dimly revealed the outlines of Fort Sumpter, the stillness was broken by the booming of the mortar guns, and the shrieking of the flying shells. Before this, the seven states, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas had united in forming the Confederate government; and now, in the gray twilight of the morning of twelfth of April, 1861, the shrieking shell told of the beginning of a fratricidal strife, a struggle, long, bitter and disastrous, a struggle that resulted in a revolution of the affairs of our country. In this struggle Southern valor was attested. Southern honor maintained, and, in its close, Southern gallantry and homage to God portrayed in a peaceful submission to the inevitable without resentment for a victorious foe.

Gen. Lee won his fame as a soldier under Gen. Joseph E. Johnston, and Gen. R. E. Lee in Virginia, which showed his fitness for high military position in Mississippi. To this view of his life, I invite attention, as all statement of facts will be made to converge to it. He went to Virginia in command of the light battery of Hampton's South Carolina legion, and early in the war often engaged the Federal gunboats on the Patomac river. Soon he became a lieutenant-colonel and then colonel of artillery. He was with General Joseph E. Johnston in the peninsular war, and took part in the battle of Seven Pines, and Malvern Hill, commanding the Fourth Virginia Cavalry for six weeks, and was complimented by Gen. R. E. Lee for promptness and gallantry. But his greatest military achievement was at the second battle of Manassas. On August 30, 1862, the last day of that battle, the Southern army was in the shape of a "V," with the point of the angle to the enemy. The batteries of Stephen D. Lee were at the point of the angle to meet the advancing files of the Federal army. Every keen-eyed officer saw the responsibility of Gen. Lee's position. About 4 o'clock, the head of McDowell's column came orderly from the woods in the front. When the Federal troops were clearly visible, Gen. Lee simultaneously discharged his thirty-two guns, and, sustained by the batteries of Stonewall Jackson's line, kept up a raking fire until the Federal line wavered and finally broke. The boasted assertion of Gen. John Pope, that the Federal policy would be to study "the probable lines of the retreat of our opponents, and leave our own to take care of themselves," was made shallow talk by Gen. Lee's batteries that day, and as night began to deepen, Gen. Pope "hurried his defeated and disheartened troops to the rear." At the battle of Antietam, Gen. S. D. Lee won new laurels for bravery.

On Nov. 6, 1862, Gen. Lee was made a brigadier general by President Davis, and

was at once ordered to Vicksburg, Miss., to take command of troops to prevent Federal gunboats from navigating the full length of the Mississippi river. Thus Gen. Stephen D. Lee came to Mississippi. There was a triangle to be defended in our State, the Mississippi river at Vicksburg, the crossings of the railroads at Meridian, facilitating transportation for the army of the West, and the granaries of the prairies of East Mississippi along the M. & O. R. R. The Federal authorities had their eyes on them, and had determined to capture Vicksburg and devastate the country. Before Joseph E. Johnson could marshal his army, Federal Soldiers thronged the country about Vicksburg, and fighting began. Gen. Lee maintained his fame as a soldier at Chickasaw Bayou, Baker's Creek, and Champion Hill, and was much complimented for his gallantry. In the siege of Vicksburg, he commanded the part of the intrenchment near the railroad cut. If any one wishes a graphic description of the siege of Vicksburg, he has only to read the speech of Gen. Lee before the last meeting of the Mississippi Historical Society, published in the literary contributions of the society.

After the fall of Vicksburg, July 4, 1863, Gen. Lee was immediately exchanged, and Aug. 3, 1863, was promoted to Major General and put in charge of all the cavalry in Mississippi, Alabama, West Tennessee, and East Louisiana. Mississippi became the field of his military movements. In the march of Gen. W. T. Sherman from Vicksburg to Meridian, Gen. Lee "hung on his flanks, front and rear, with a cavalry of 2,500 men." He prevented the marauding of the Federal army through the country, and circumscribed the path of devastation made by that hero of the torch. In all that campaign Gen. Polk sought and honored Gen. Lee's judgment as to the time to attack the foe, and the direction the enemy would most probably take.

Gen. Lee's greatest service to our State, as a soldier, was at the battle of Harrisburg. When Gen. Polk was sent to Georgia, Gen. Lee was made Lieutenant General, and put in command of a department embracing our State. Gen. Smith of the Federal army was sent out from Memphis with a strong force to devastate the country as far south as the cornfields of the prairies. It was said at the time that Okolona was his strategic point, where he was to destroy the track of the M. & O. R. R., and then to raid the table-lands of East Mississippi. Gen. Lee prepared to receive him with the cool civilities of war. Two miles south of Pontotoc, on a long range of hills, every thing was made ready for a decisive battle. When Gen. Smith saw the formidable position of Gen. Lee, he concluded not to go to Okolona by that route, and made a detour towards the east. He was swiftly followed by Gen. Lee, and engaged at Harrisburg. For sometime before the armies reached Harrisburg, firing was begun, and trees and shrubbery mowed down by shot and shell. Eight miles away, as a boy two young for military service, I stood on an eminence, and heard the steady booming of the great guns. Ah, cruel war! Gen. Smith finally concluding that he had no corn in the prairies, fought his way to the Ellistown road,

and made the first survey of the K. C., M. & B. R. R., from Tupelo to Memphis. It was done hurriedly, without chain or compass; but one might to-day chip into the trees along the line of his retreat fully ten miles out from Tupelo, and find the marks of the original survey.

When Gen. Wood was put in command of the Army of Tennessee, Gen. Lee took charge of his corps. Gen. Lee saved the Army of Tennessee from utter humiliation after the battle of Nashville, by keeping his men orderly and by covering Hood's shameful retreat. Late in the afternoon of the day after the battle, while bringing up the rear of the army, Gen. Lee received his first and only wound during the civil strife. The remaining scar is God's attestation to his long and honorable service for his country, given at the close of his last regular battle. After generals had ceased to admire and to praise, and the president to promote, and the young warrior had fought his last battle, a heavenly finger touched him, as the angel did the hollow of the thigh of Jacob, to designate him a prince among men.

After the war was over Gen. Lee settled on his farm near Columbus. In February, 1865, he married Miss Regina Harrison, sister of Lieutenant-Governor Harrison, and granddaughter of Col. T. G. Blewett, long a leading citizen of Columbus. Gen. Lee was baptized by Dr. W. S. Webb in 1868, and has led a correct Christian life. He is a man of accepted devoutness, and of unostentatious piety. He is an active member of the Baptist church at Columbus, and is esteemed by his brethren as a correct adviser, and as wise in the councils of the church.

The Agricultural and Mechanical College at Starkville, was incorporated on February 28, 1878. Its creation was induced by an appropriation made by congress for each State of certain public lands for schools, to encourage agriculture and the mechanical arts. Our A. & M. College received \$113,575. Of this amount \$96,000 is now in bonds of the State, bearing six per cent., the remainder having been spent for land for the college. Each State legislature makes an appropriation for the support of the school. A textile department was added to the college by the last legislature. From the opening of the college in 1880 to May 1, 1899, nineteen years and one month, Gen. Lee was its President. During his long administration of its affairs, the college made gratifying advancement, it was an acknowledged success. The average attendance to date has been about 325 students per annum.

There is no conflict between the schools of high grade in our State. Each one fills its niche in the gallery of culture. The A. & M. College was by Gen. Lee held strictly to its original design, an industrial and technical college for the young men of Mississippi. In the fall of 1883, it was my pleasure to spend an hour or two with Gen. Lee at the college. There was then some friction in the running of the institution, which we freely discussed. I entertained no fell apprehensions from that day, as to the departure of the college from its first design, if Gen. Lee remained its president.

Gen. Lee accepted the position of commissioner of the Vicksburg Military Park, March 1, 1899. The design of the commission is to restore the battlefield of Vicksburg to what it was when the battle was fought. \$150,000 has already been appropriated to it, and it is estimated that it will require \$1,000,000 to complete it. Who could do this work better than our commissioner? He was on the ground some time before the battle was fought, as a commanding officer, and passed through the long siege of Vicksburg. Military affairs suit his turn of mind. He is a soldier by birth, by education, and by practice, and sees the undulations of grounds through the eyes of a civil engineer.

President Davis was once chided for an apparent neglect of the department of the West. In reply, he said: "We sent you Pemberton, and we have sent you Steven D. Lee. It would be but faint praise to say that he is the greatest man we have." Steven D. Lee was born with the true instincts of a man of authority. With him, to govern is to guide. He directs without austerity, he commands without offensive dictation. He does not hold position by patronage, he scorns the sycophant. By a right that is greater than primogeniture, he excels his brethren, and needs no ancestral records to perfect his standing. By nature's endowment, he stands like Saul of Kish, higher than the masses from his shoulders and upward. His family connections are the best, his associations the purest, the positions he has occupied the most honorable. He is noble in lineage, nobler in deeds, noblest in character. He has not attempted a small thing, he has not failed to succeed in a great one. He has adorned our history, educated our youth, and will leave the coming generations of our State the lasting legacy of a spotless name.

Z. T. LEAVELL.

## The Winds, Floods and Flames.

We of the east have had the most phenomenal visitations of the elements in a long lifetime. First came a tornado that wrecked our house of worship at Pachuta, and otherwise injured the property of our people. Only a few years ago our house there was completely swept away and had to be rebuilt in toto.

At Enterprise the same destructive wind demolished the great public bridge, some small houses and many fences, entailing very considerable loss upon our people. Then a little later came the greatest flood of the century and literally swept both Shubuta and Enterprise. Perhaps one-half of the homes in Shubuta were invaded by the rushing waters and the people had to be taken therefrom in boats, before the morning light. But at Enterprise the flood accomplished its greatest damage. The waters rose in the stores to two and three feet above the counters in some of them, and even to the top of the doors in others. Vast quantities of heavy goods in warehouses, such as fertilizers, cotton-seed meal, flour, salt, sugar and coffee, etc., were overwhelmed and lost, besides much other loss from injury by wetting. Then followed the great fire at Forest which left not a single business house standing. All of this coming so soon after the destruction of their

beautiful court-house by the same devouring element wrought a calamity that seldom falls to the lot of any community.

The combined losses at all of these places directly and indirectly would possibly amount to not less than \$75,000 to \$100,000 with perhaps, not more than one-third insurance.

In all of this our Baptist people have been the among heaviest sufferers. But they are a great people, all of them, and with God's blessings are making haste to repair the breaches and recover the losses. As a proof of their religious pluck I had asked that the Enterprise church among the rest, provide \$10.00 for the Jackson church debt, but next day when I learned of the flood disaster I wrote to say that I feared they had enough burdens without helping others just then, but Deacon M. W. Buckley sent up in reply the pastor's pay and the \$10.00 requested, saying that "the flood was the Lord's affair and our business was to support his cause."

I am glad to say that notwithstanding the winds, the floods and flames these noble churches have given Bro. Rowe for the Jackson church debt nearly twenty per cent. more than he asked us for. It would be a happy fit if enough of our people were actuated by that sort of spirit and would turn in and pay off that debt at once and be done with it. We are all rejoicing over the phenomenal convention at Hot Springs and especially some six or seven of our Meridian people who were there to help make it so.

May the Lord give us many more such in the coming years.

J. A. H.

## Natchez Church.

The church at Natchez has been abundantly blessed. After a long period of gloom it has been brought out to the light. Bro. Butler, the devoted pastor called to his assistance Bro. Sid Williams, whose ministry the Lord delights to honor, and over three score souls have been added to the saved.

At last God's "set time to favor Zion" in Natchez seems to have come. His people should now come boldly up to help; for with a few offerings our cause can be put on a sure footing, and be a power for good. The church needs a new house of worship in a more central location—nearer to the present resident portion of the city.

It is high time for Baptists to "come out of the wilderness" and "occupy" the fields. In every city and every town we should secure and hold eligible and desirable sites on which to build. Our brethren in Natchez are earnestly moving in that direction. They must abandon their old location; it is out of the way and in what has become an undesirable neighborhood. Give them a little practicable sympathy, brethren, as well as your prayers.

L. A. DUNCANA.

## To the State Missionaries.

Dear Brethren:—Please do not fail to get the present quarter reports to me by the last day of the month.

Truly,

A. V. ROWE.



"For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." I remember reading in the *Western Recorder* and also in *THE BAPTIST* not long since, some words from Dr. Sample on the above Scripture. If I remember correctly, he said, "there was no power in the gospel until believed." I take it the reason Paul was not ashamed of the gospel was and is the very reverse of what Bro. Sample says. If the Dr.'s view was correct, Paul very likely would have said, I am not ashamed of men, which, of course, would make the gospel dependent (for effectiveness) on man's acceptance. If this was true it would reverse the whole plan of redemption. God would be dependent on man's willingness to accept salvation. It is true God does not save any only those willing to be saved. But those willing are made willing by the same power mentioned in the text; that is, God makes all willing who are saved. "My people shall be willing in the day of my power." I want to suggest some reasons, as I see them, why Paul was not ashamed of the gospel of Christ.

1. Because the gospel was and is not dependent on circumstances or conditions. It is not only "the glad tidings" but it is God's power. Man's believing it does not make it any more powerful. If faith is a condition of salvation, God meets the condition, for faith is a gift of God. Christ is the gospel, and the gospel is Christ. Hence it is this power that makes man believe, and Paul was not ashamed of God's power.

2. It transforms and translates from the Kingdom of darkness into the Kingdom of power of light and life. It takes man from the lower Kingdom and puts him in the higher Kingdom. It brings light out of darkness, strength out of weakness, life out of death, and justification out of condemnation. Christ does all this and he does not consult man to do it either. Of course man becomes willing just like the hard, cold iron bends easily after it has been heated. Man is perfectly willing and glad to accept Christ after Christ has revealed himself to him. The difficulty in getting the unawakened sinner to believe the gospel is greater than the smith finds in trying to weld cold iron. The power of God, the Spirit of God, the Word of God is brought to bear on the sinner, (the elect) and he believes in Christ. Just as the iron after it is heated is ready for the mold or the hammer. Paul was not ashamed of that power, because it had brought new life into his soul.

3. A third reason for not being ashamed of the gospel, is the life thus imparted to the sinner by Christ is eternal. It is not eternal because they accept and are afterwards faithful, neither is it given because they believe, but they believe because it is given and it is eternal, because it is from God. "He that believeth on the Son of God hath eternal life." It is eternal because the life is not dependent on the believing, but the believing on the life. There must necessarily be life before any kind of action, physical or mental. It is eternal because it does not depend on what man does or thinks, but on Christ. "Because I live ye shall live also."

The individual possessed by this life of Christ is inclined and has a strong desire to live, as Christ lives and honor his great name.

4. In conclusion, Paul was not ashamed of Christ because the life imparted through his power was and is not some imagination, or something indefinite or unknowable but real life. "I know him whom I have believed" is the way he speaks of it to Timothy. The Spirit bears witness with our spirit that we are children of God. "By this we know we have passed from death into life." Arrogance you say! If the saved does not know he is saved, who on all the earth is to know it for him? If I have eternal life and don't know it, it must have very little effect on me. The sinner is spiritually dead and don't know it, but who is he to rise up and say one can have new spiritual life imparted by the power of the Son of God and not know that some mysterious change has come over him? To do so is to contradict God's Word and the testimony of the Holy Spirit. I am not ashamed of the gospel of Jesus Christ my Lord.

W. S. CULPEPPER.

Gloster, Miss., June 2, 1900.

#### Conference of State Mission Secretaries With Chairman of Committee on Co-operation.

JUNE 12-13, 1900.

At a meeting held in the First Baptist Church in Atlanta for consultation as to the "New Century Movement," and the general work of co-operation projected at the recent session of the Southern Baptist Convention, the following states were represented by their respective Corresponding Secretaries: Alabama, W. B. Crumpton; Georgia, S. Y. Jameson; Indian Territory, L. W. Wright; Louisiana, E. O. Ware; Maryland, O. F. Gregory; Mississippi, A. V. Rowe; North Carolina, Jno. E. White; Oklahoma, J. W. Black; Texas, J. B. Gambrell; Tennessee, A. J. Holt. Florida was represented by Rev. L. D. Geiger in the absence of Secretary W. N. Chaudoin. F. H. Kerfoot was present as Chairman of the Committee of Nine, recently appointed to represent the three Boards of the Southern Baptist Convention. Other brethren were present and invited to sit with the Conference as follows: Rev. J. M. Frost, Rev. I. T. Tichenor, Rev. W. W. Landrum, Rev. T. P. Bell, Rev. T. W. O'Kelly, Prof. L. M. Landrum, Mr. M. M. Welch and others.

Rev. A. V. Rowe of Mississippi was elected President of the Conference and Rev. L. D. Geiger, of Florida, Secretary. After full discussion of all the questions involved, the following resolutions were passed:

#### I. RESOLUTIONS ON GENERAL CO-OPERATION.

1. We cordially commend the movement started by the Southern Baptist Convention to secure more perfect co-operation among all the working forces of Southern Baptists.
2. We commend the wise action of the Committee of Nine in their recent meeting in Chattanooga, looking to a better co-operation among all our people.

3. We commenced the 20th Century Movement, and will cordially co-operate along the lines already laid down.

#### II. SPECIAL RESOLUTIONS AS TO CO-OPERATION IN THE NEW CENTURY MOVEMENT.

We recommend the following:

1. That the Secretary of the State Board in each state be requested to take up the New Century Movement in connection with the State Committees already appointed, and work in his state in co-operation with the chairman of the Committee on Co-operation of the Southern Baptist Convention.

2. That as far as possible one or more New Century meetings be held in every District Association and in all the churches within our bounds.

3. That whenever expedient a collection be taken at each New Century meeting in the interest of the New Century movement, said collections to be divided equally between State, Home and Foreign Missions.

4. That the necessary expenses in the several states be borne by the three General Boards and the State Board, the same to be agreed upon by the Chairman of the Committee on Co-operation of the Southern Baptist Convention and the State Secretary.

5. That the women in the several states be requested to co-operate with the several State Secretaries in making this New Century Movement a success.

All the foregoing resolutions were adopted unanimously.

Action was also taken in this Conference looking to regular annual meetings of the State Secretaries for conference in reference to the work especially entrusted to the Secretaries.

A list of subjects was presented to be considered at these meetings. An Executive Committee was appointed with authority to appoint committees and make arrangements for the next meeting. Among the subjects to be discussed at the next meeting will be the following:

1. Factory and Mountain Missions.
2. Mountain Work.
3. State Missions.
4. Volunteer Mission Work.
5. Work Among the Negroes.

Special committees were appointed on the following subjects: Uniform Statistical Reports From Churches to Associations, Collection Schedules, Co-operative Colportage Plan. Each Secretary is asked to present to the annual meeting a census of churches in his state, showing the churches according to Associations, exhibiting missionary contributions from each, and a separate list of non-contributing churches with the names and postoffices of the church clerks. The Secretary was directed to prepare a report of this meeting for the denominational papers. The Conference adjourned to meet in Nashville Thursday after the second Sunday in June, 1900.

L. D. GEIGER,

Secretary.

A. V. ROWE.

President.

The time for this important meeting draws near. Important and precious because to some of us who will attend, it will be the last meeting of the kind. To still others, almost the last—while none of us will meet on many more such occasions. Oh! for grace and wisdom to improve times and opportunities. No one should attend merely as a matter of social enjoyment and recreation. These are proper and should be appreciated and enjoyed thoroughly, but still they are merely incidental and should be so regarded. Every delegate should attend as a Christian duty; remembering that the opportunity and responsibility are individual in every case, and that no one can merge himself into the great body and thus rid himself of personal obligation.

When Paul wrote to the Corinthians to "let every one lay by him in store," he taught both individual responsibility and the duty of preparing for approaching service; hence I write to insist and entreat that every one prepare beforehand for his part in the great meeting. How prepare? First, by thinking what should be done; and this may be mainly ascertained by consulting the minutes of last year's meeting—making due allowances, of course, for the different conditions, etc. Then each should pray devoutly for divine guidance in rendering his part of service in the meeting, and also for each delegate that he may be alike guided in the discharge of his duty, and especially that the officers and brethren who shall give direction and control to the deliberations, may have the largest wisdom and discretion. This done and we shall have a glorious meeting. No one should speak in the convention simply to be seen and heard, but be sure that he has something to say—and that it is his duty to say it.

Of late years our convention has had very little improper speaking on the part of young or inexperienced brethren; but even our able and leading brethren who have been honored for their wisdom may err in speaking too frequently or too long and thus occupying time that should be awarded to others—or they may consume the precious time of the body in detailing matters personal to themselves, giving an account of their childhood, wife, children, courtship or birthday. These things can be of no possible advantage to the cause, and hence it is a great mistake to occupy the time of so many efficient workers in listening to their recitals. Again, an able and worthy brother will sometimes begin his speech or sermon in a tone so low and indistinct that but a small portion of the audience can hear him so as to understand what he says. Every speaker should face his auditors and speak so as for every one to hear every word, if practicable. Again, every delegate will owe a duty to the family which entertains him. He should strive not only to be pleasant and entertaining but profitable. Leaving with the family some lasting moral and religious impressions, and especially with the children, and it would be well for the preachers not to regale their entertainers with accounts of their indigestion or the great consideration with which they are accustomed to be treated, etc. Every one should be entirely

ready for the meals when announced and not keep the good hostess waiting. I mention the preachers because like other persons they are sometimes spoiled and seem to regard everything done for their comfort or entertainment as a matter of course, seeming to intimate that it is a privilege to any one to serve them. I write these lines in the sincere hope of doing some good for my brethren and the cause of my Master.

H. J. V.

#### Our State Convention and Missions.

In a little more than two weeks the last State Convention of Mississippi Baptists for the 19th century will assemble in our Capitol city. As I see it, our coming together is for two important ends.

First, to review what we have accomplished during the past convention year; to examine our plans of past endeavor, to see wherein we have failed or succeeded.

Second, to combine the best of all our experience in laying broader and more successful plans for the further extension of the Master's kingdom.

In order that this may be done with the greatest success, the supreme and consuming question should be Missions—the salvation of the whole world. The department of this work that is nearest to us at this time is State Missions, which in many respects is a basal work for all other missionary effort.

Great conventions are possible only through the greatness of the church and the messengers who represent them. The convention must derive much of its power from the work the churches have accomplished for Christ.

From the fifteen hundred churches in Mississippi having a membership of one hundred and seven thousand, I suppose about five hundred messengers will be present in the convention. May they come together in the Spirit and power of Christ. But what about the multitudes who will not be present. Shall they not be represented?

May every one of them be represented by his prayers, good will and money.

If you have not already contributed of all these towards the success of the convention, will you not do so yet? You say the time is too short. Too short to pray? Too short to give? We have yet nearly two weeks in which to exert ourselves for the Master's sake. Let all of our churches, Womens Mission Societies, Sunday Schools, and such members of these, if they have not done so, make an offering to our State Mission work before the Convention meets. If you can't take a collection send the money direct to Bro. Rowe, of Winona. Suppose each Baptist in the State should give twenty-five cents to this work. The aggregate would be \$25,500.00. Let us all do this. Many will do much more, let none do less, and let all be certain to do.

Such an effort would bring gladness to the heart of our faithful Secretary, to the Missionaries we have employed, the churches who give, and above all, gain for us the increased approval of our God.

In this last great meeting of Mississippi Baptists in the present century, may we set the pace for all our missionary and educational work in the coming years. We must "ex-

pand," and continue to do so, until the whole earth is filled with a knowledge of the truth as it is in Jesus. The consuming desire of every heart should be larger and better things for Christ. May the desire be as great as the whole earth and the effort as much as in us lies. This, and this alone, will meet the measure of our responsibility to God and a lost world.

Truly,

W. J. DERRICK.

Canton, Miss.

#### The Time is Short.

Two Sundays more and the Baptist clans will be gathered with us in the Capital City. How does your church stand on State Missions? We want a great missionary convention, but this will be hard to realize unless your church does its full duty in missionary work. The messenger from the missionary church will be almost as depressing to missionary zeal as the messenger from the anti-missionary church. Hundreds of dollars can be gathered into the Lord's treasury during the two weeks remaining if the pastors and churches are found faithful.

We of the Jackson church made our offering to State Missions last Lord's day in the face of the fact that some of our brethren thought it unwise to do so, with the responsibility upon us of entertaining two Conventions—the State Sunday School and the State Baptist. The offering is to be rounded up July 1st, and has already reached about \$150.

Brethren do not allow the excessive rains and poor crop prospect to cut off your offerings. We ought to ask ourselves whether this gloomy outlook ought not to inspire us to increase our gifts. Unquestionably it ought unless the 3rd chapter of Malachi has lost its force. Let us gladden Brother Rowe's heart and honor God by closing up the year's work free from debt. What we do we must do quickly.

W. F. YARBOROUGH.

#### Rates to the Convention.

The delay in publishing rates to the Convention has been due to the fact that some of the railway lines have been slow in communicating with me. All lines as far as heard from, authorize the following rates, which everyone should carefully observe:

A rate of one and one-third fare for the round trip, full fare to be paid to Jackson and the return trip for one third fare, on the certificate plan. Buy a full first-class ticket to Jackson and request your selling agent to give you a certificate to that effect. At coupon office you can buy a through ticket to Jackson over several lines and take the agent's certificate that you have done so. At non-coupon offices buy separate tickets over each line, requesting certificate with each ticket. Certificates must be signed in Jackson by myself before buying return trip ticket. Certificates will not be honored later than three days after the adjournment of the Convention.

These rates are authorized by the Southern, Illinois Central and Yazoo and Mississippi Valley and branches, M. and O. and branches A. and V., New Orleans and Northeastern and V. S. and P. and L. and N. I have not heard definitely from the K. C. M. and B. except that the General Agent says he will concur in the same rate authorized by the Illinois Central, which practically places that line in with the same rate.

L. S. FOSTER.



I. Tim. 4:7-8.

BY R. A. VENABLE, D.D.

The Greeks' ideal of beauty was sought to be realized in the human form and feature. The gods were overgrown men and women with singular beauty of form and face, and endowed with superhuman strength. The heroes were half gods and half men, whose achievements in overcoming the mighty forces of nature made them not only objects of admiration, but worship also. To attain to the highest possible perfection in physical strength, gymnastic exercises were instituted and contests. A great degree of perfection was attained in this way. The achievements of such as excelled in these, were celebrated in song and story and festive occasions of great pomp and splendor.

The Apostle Paul availed himself of this custom, representing so much of self-denial and painful discipline as an illustration of what is involved in a life of godliness. He admits that there is some profit even in bodily training and development. The Scriptures never depreciate the body, but assign it an honorable position and exalted destiny in the economy of God's purpose. But the smallest possible area of man's being is covered by the physical body here or hereafter. "Bodily exercise profiteth a little, but godliness is profitable for all things. Exercise thyself unto godliness. The whole circuit of man's being is embraced in godliness. It is profitable unto all things, because it has the promise of the life that now is, and of that which is to come." The fullest and best results of life both in quality and quantity are realized in the exercise of godliness.

Note I. That godliness is not made to consist simply in a right posture toward God. Not in right feeling alone, but in right doing. Feeling and thinking aught are essential and indispensable elements in godliness, but these must express themselves in right conduct. The word of God knows no other piety than that which orders the outward conduct in accordance with the will of God. A life free from all malice and guile, full of love and sympathy, tenderness and kindness, cheerfulness and honesty. A life which seeks the highest interest of all men. The gymnastics of godliness.

Note II. That such a life has the promise of the life which now is.

This life is fraught with momentous possibilities and consequences. Its best results are attained only when its controlling purpose is right.

(1). Godliness gives free play and unlimited freedom for the development of all our powers of mind and heart. It envelops us within a climate suited to every capacity of our being. It brings the whole being back into its native clime and assures the richest fruitage. The beauty and fragrance of the flowers which grow in the soul abound under the genial showers of divine grace.

(2). Again the life of godliness prepares us for the highest enjoyment of the good things of the earth. God gives us all things richly to enjoy and with these the life given back to him, is enriched with a capacity to enjoy beyond the reach of the soul-sordid and

debased and deadened. The worldly-minded are wont to mistake the pleasures of the Christian life. They imagine it is made up of self-denials of all kinds with absolutely no compensation in return. A sort of suppression, if not a complete obliteration of all capacity to enjoy this life and the sources from which much of what gives it charm and inspiration. This is to take up the whole matter amiss. A life given to God's service is a life quickened and heightened, and qualified to enjoy the things designed for our pleasure and comfort to an unlimited degree. Using all things in accordance with the highest wisdom and for the highest ends.

Note III. The promise to a godly life is not shut up to the narrow limits of this world. It takes in the whole sweep of our being. "The life which now is and that which is to come." The disclosures of the life to come in the word of God are not so full as are the instructions as to the life which now is, but they are ample. There are some aspects of that life unfolded to us which meet the deepest longings of the human heart and afford an ideal unmarred by time, and uncorrupted by the elements of decay. Note some of these:

(1). Enlargement of character by a fuller development of the soul's now latent powers.

(2). A permanency of character from which there never can be any retrogression.

(3). Absolute deliverance from the guilt and stain of sin.

(4). The employment of the higher powers of the soul in the contemplation of those majestic realities which lie beyond the reach of our earthborn thought.

(5). The beatific vision of God as disclosed to our glorified conditions. The range of our mortal vision is limited, but with an enlarged life comes the enlarged powers to behold the king in his beauty.

## Helping the Pastor.

W. A. McCOMB.

It is the desire, I take it, of every sincere Christian to help the pastor of his church. It is to suggest ways by which this can best be done that I write this article. Should I succeed in giving a single helpful suggestion, I will feel amply rewarded for the time and labor thus expended.

First. In order to help the pastor it is necessary to make as few demands as possible upon the pastor's time and strength. He is your pastor but remember he is the pastor of a great many others at the same time. If you need him do not be afraid to let him know it. If you need counsel from him and are able, go to his study and make known your visit, get the advice, which he will be only too glad to give, and add his prayers besides, and then do not linger, for it may be other duties are awaiting his immediate attention. If you are not able to go in person, use the telephone or a messenger and let the pastor know you want to see him and he will gladly be at your side in a few minutes.

If any member of your family is sick and you would like to have the pastor, do not hesitate to let him know it. He will gladly be with you in sympathy, council and prayer. But if you do not let him know it he may fail

to hear of the illness in a large field of diversified needs. He is human and comes into the possession of his information just as other people do. This is one way in which you can help your pastor and in return he will help you and you will be forced to accept the divine declaration: "It is more blessed to give than to receive."

Again, you can help your pastor by being punctual and regular at church service. This is a small thing, and yet it is "the little foxes that spoil the vines." Who is it that cannot attend all most every service of the church? Why it would seem that almost anyone could, but it is a fact that very few do. And yet there is scarcely anyway by which you could better help the man of God whom you have called to be your pastor, and to whom you, by that call, pledged your support. Do you love him? I believe you do. Do you love God and His cause? I have faith in you to that end.

Then why this failure in such a small duty? Yet a duty fraught with so much good when fulfilled and so much evil when neglected. Because people do not think. Read Hebrews 10:25, and determine hereafter you will make your pastor glad by your presence at church, prayer-meeting and all the regular services.

You can help him by respectful attention when he speaks. By giving respectful attention when others speak, and by taking part in any way opportunity affords, to the best of your ability.

We have not all the same gifts but use the gifts God has given you and determine to cultivate them. If you cannot pray in public you can pray in secret. The promise is to reward openly those who ask in secret. Every pastor needs one hundred, yea five hundred, if possible, devout Christians to pray in secret for him each day. Can't you be one of a number who will help your pastor in this way? Eternity alone will reveal the results of such help as this.

Then you can help by giving your moral and material support to your pastor and church. When you help your pastor, you help your church, and when you help your church you help your pastor. It is the faithful pastor's meet and drink to see the church of God, to which he is called, succeed. If you can make it succeed you do your pastor the greatest possible kindness. Some people hold their membership in one church and give all their support to another. They never see anything worth commending in their own church or pastor, but that other church and pastor is the object of their continual commendation, if not their outright praise. This is wrong and is one of the ways some people, thoughtlessly, it may be, but nevertheless hinder their pastor and church in their divine progress. Success may come in spite of this, but oh, how much easier it would be with all the moral support with pastor and church.

The pastor needs the material support of every member of the church. This is right; he should have it. No layman should vote for a pastor or hold membership in the church that calls him without giving material support. God gives men the ability to accumu-

late their material substance and they require a part of it to support His cause. When we all learn the divine plan as recorded in 1 Cor. 16:2, of "laying by in store on the first day of the week as God hath prospered him," and lay by at least one-tenth, then we will find out something of the joy in giving to the Lord's cause, and helping our pastor in his great work.

Use your substance in supporting your church expenses, but don't stop there. The commission says: "go into all the world." That pastor is helped most who finds the most willing hands to support the cause abroad as well as at home.

Thus helping the pastor, a blessing will come to you and your church, and your denomination. Sinners will be saved, angels will rejoice, God will be glorified. Crystal Springs, Miss.

Stopping in the home of a splendid old Welch lady I came upon the following story as told in a Welch Commentary by the Rev. John Jones prepared for the use of Sunday schools:

Several ministers had met for the purpose of discussing difficult passages in the Sacred Scriptures, and among others they had discussed the possibility of following the admonition of the Apostle Paul in his letter to the Thessalonians wherein he says, "Pray without ceasing." The question which puzzled them was how can one go to his daily round of toil and yet keep the Apostle's admonition.

The discussion was continued at the farmer's home where several of the ministers lodged together. The servant girl, who was herself a devout Christian, overheard the discussion and modestly suggested that, to her, that was the easiest thing demanded of her in the blessed word. Why said she, "the more I have to do the more I can pray," and she began to say to them: "When I open my eyes in the morning light I pray that the Lord may open the eyes of my understanding and when I dress myself I pray that I may be clothed in the garment of Christ's perfect righteousness, and when I wash my face I pray that I may be washed and cleansed in the lava of regeneration, by which the spirit is born again; and as I begin the toil of the day, I pray that I may have strength given me for the day's work; when I begin to light the fire I pray that God may enkindle within my soul a flame of holy desire to do the work of God; and when I sweep the house I pray that the Holy Spirit may cleanse my heart from all filthiness and unrighteousness; and when I am preparing the morning meal, I pray that my spirit may be fed with the manna of heaven, and while I am busy with the children I look up to God as my father, and pray for his protection and care, and in this way I go through the day."

Whereupon one of the old ministers exclaimed—enough, enough Mary, go on and pray without ceasing. We remember how the Master said "I thank thee, O Father, Lord of heaven and earth that thou hast hidden these things from the wise and prudent and hast revealed them unto babes." "We thank God for help to understand the

difficult passage," and an arrangement to have a brother prepare a paper on the subject for the meeting a month later was abandoned. S. M. B.

## Important.

Dear Sisters:—The time draws rapidly near to our State Convention. Your Central Committee is anxious to have every society report before that time. Will you please send in full reports at an early date as possible. Let every society in the State be heard from. Our books will close the last of June. Let us hear from you.

MRS. W. R. WOODS,  
Secretary.

## State Convention.

For the State Baptist Convention at Jackson, Miss., July 5th, the Illinois Central Railroad makes a rate of one and one third fare certificate plan. The shortest and only direct line from North Mississippi, Starkville, West Point, Aberdeen, Tupelo and New Albany.

L. F. MONTGOMERY,  
T. P. A.

Jackson, Miss.

## Query.

What does the word of God say in reference to the union in marriage of persons as closely related as first, second and third cousins?

About all that I can find on the subject of unlawful marriages outside of what is taught in N. T. prohibiting one from marrying who has a living wife or husband, is found in Lev. 18, Dent. 7:3, Josh. 23:12, Ezra 9:10, Neh. 13:23.

There seems to be nothing specially prohibiting the marriage of cousins. In Lev. 18:6 "any that is near of kin are forbidden to marry—whether this would include cousins or not I am not able to say. But it might be construed that cousins are not forbidden to marry since there is a long catalogue of relations mentioned in Lev. 18 who are forbidden to marry and cousins are not mentioned.

J. R. SAMPLE.

## State Missions.

Have you given your State Mission collection?

Brother pastor we need your help. Brethren and sisters do not let the year pass without a contribution to this cause. You may not be present when the opportunity is offered for these rainy Sundays and grassy crops may interfere. For these very reasons we all the more need you and all that you can give. Some of you may have given, would it not be Christly to spare yet a little more of your abundance that the missionaries do not suffer.

Let me plead once more with the W. M. S. and urge that each society send a contribution and so let the Sunday schools give. Oh, that we may have one general move between this and the convention in the interest of State Missions and may God bless us all in what we do.

A. V. ROWE.

## How to Make the Mississippi Baptist Convention a Success.

The best way to make the Convention a success, in my judgment, is for each church in the State to take a collection for State Missions between now and the meeting of the Convention. Some have already done this. If possible it would be well to take another. I am not advised as to the amount necessary to meet our present obligations but I suppose it will take all we will raise to do so.

I believe with everything prepared, and every pastor and church thoroughly aroused to the importance of the occasion, we could raise in Mississippi during any one month five thousand dollars.

The month of June is almost gone but be sure and take a collection for State Missions if you have to do so, the first Sunday in July. To prove my faith by my works I want to say my church has already given \$127.00, this conventionally year but we expect to take another collection and if possible we want to run up our offering to State Missions to \$200. Do this and then follow out the suggestion of Brethren Price and Sample. In addition, let the brethren and sisters who remain at home pray for the Convention. Let those of us who go have a season of prayer each morning at our rooms before we go to the place of meeting. Let's determine to put ourselves in a devotional frame of mind and ask God to give us a great Convention for His glory.

Yours to serve,

W. A. McCOMB.

Crystal Springs, Miss.

## The Baptist State Convention.

The committee on the entertainment of this body request that those who are coming to the Convention will send on their names to the Secretary. After this, if you find that you cannot attend, please notify the Secretary at once.

Cards of assignment will not be sent out earlier than June 25th. The Committee will omit nothing within their power that would contribute to the profit, comfort and pleasure of the attendants on the Convention.

Fraternally,

J. T. BUCK, Chm.

T. J. BAILEY, Sec.

## Hillman College. . . .

. . . For Young Women.

Has in successful operation a teacher's training department which opens with the regular session and continues through the entire year. For the last two or three months a special course will be given teachers who wish to prepare for the public school examinations. Send for new catalogue to

GEORGE WHARTON, President.

CLINTON, MISS.



# THE BAPTIST.

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—AT—

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Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

"Adequate and becoming apparel make a stronger impression on the person it clothes than on any who observe it," writes Mr. Thomas B. Bryan in the Saturday Evening Post. "If every business man now going about his affairs in garments which are a little below the reasonable standard of presentableness could be clothed with those which fully meet this requirement, the business world would feel a sudden and unaccountable impulse of no mean proportions."

## The Committee of Co-operation.

The committee in the late Convention on the observation of the year 1900, stated the things to be kept in mind and aimed at by the standing committee, to be,—

"1. An effort to enlist the denomination in thanksgiving to God for his great mercies

## THE BAPTIST.

June 27,

and blessings upon our denomination and its work during the past century.

"2. To make special effort to interest and inform our people as to the century now closing, and in regard to all departments of our work as now being conducted.

"3. To seek to bring about a better organization and equipment of our people for the work which lies before them in the century to come."

In order to realize these things it was suggested,—

"1. To make special arrangements for the accurate enrollment of the churches and pastors and several leading members in each church within the bounds of the Convention and for securing annual tabulated statements of the contributions of the churches for the various objects of the Convention; and for securing such other information as may be desired.

"2. To make special provision for the preparation and circulation of such tracts, pamphlets, and other literature as may be needed to inform our people concerning the objects specified.

"3. To secure in each state the appointment of a committee of five in each district association, which would co-operate with this committee of the Convention.

"4. To secure through these District Associational Committees a committee of three in each local church, which would also co-operate with the committee of the Convention.

"5. To secure through these State Committees the appointment of a committee of five in each district association, which would also co-operate with this Committee of the Convention.

"6. To secure in each state body, and in each District Association, at least one session to be devoted to this centennial movement, and to secure in each church, if possible, at least one meeting in each quarter for this purpose."

The recommendations of the committee which were read before the Convention and endorsed by that body are,—

"1. That the three Boards of this Convention each appoint a committee of three,

they appoint other committees, which committee shall constitute a joint committee of co-operation. This committee shall have the authority to employ a Secretary of Co-operation and such other agencies as may be deemed necessary to do the work herein contemplated. The expenses of this work shall be borne equally by the three Boards.

"The special work of this Committee of Co-operation shall be to labor systematically and persistently to secure the active and regular co-operation of every church within our bounds in the work of each of our Boards, and, as far as possible, personal contributions from every member of every church: that, in thus laboring, this Committee of Co-operation shall represent impartially all the Boards of the Convention, presenting such a schedule, or apportionment, of contributions and other kinds of support as may be agreed upon by the Convention.

"2. That the committee of nine request the State Conventions to appoint a committee of three to co-operate with said committee, in each State.

"3. That the officers of the Boards and the Presidents and Vice-Presidents of the Convention, and the Vice-Presidents of the different Boards, be expected, as far as they can do so consistently with other duties, to co-operate with this committee in the work assigned to it, the several Boards to furnish Committee of Co-operation such literature as it may require for circulation, and such other help as may be mutually agreeable."

There is a good deal of machinery suggested here, but the parts seem to be definite and distinct, and capable of easy adjustment to each other. The theory is fine, and we believe can be reduced to practice. Just what the limitations of this Committee of Co-operation are we do not know, nor did the committee which submitted the report undertake to show. But to determine this will be the work of the Home, Foreign and Sunday-school Boards. The point that will first demand our attention, as a State Convention, will be the appointment of a committee of three, (or five?) to co-operate with this Co-operative Committee of nine. Then each association will be asked to appoint a committee of five, and in turn each church to appoint a committee of five.

1900.

## Sunday School.

LESSON FOR JUNE 24, 1900.

BY W. F. YARBOROUGH.

SECOND QUARTERLY REVIEW.

GOLDEN TEXT: Thy kingdom come.—Matt. 6:10.

[Instead of attempting a resume of the quarter's lessons we submit Dr. A. E. Dunning's plan of treatment as given in Sunday School Times. His applications are exceedingly practical and will well repay any who take the time and trouble to study out his suggested lines of thought. We preface his work with the subject and Scripture reference of each lesson for the quarter.—W. F. Y.]

SECOND QUARTER, 1900.

- 1 April 1.—The Beatitudes, Matt. 4:25 to 5:12.
- 2 April 8.—Precepts and Promises, Matt. 7:1-14.
- 3 April 15.—The Daughter of Jairus Raised, Mark 5:22-24, 35-43.
- 4 April 22.—The Centurion's Servant Healed, Luk. 7:1-10.
- 5 April 29.—Jesus and John the Baptist, Luke 7:18-28.
- 6 May 6.—Jesus Warning and Inviting, Matt. 11:20-30.
- 7 May 13.—Jesus at the Pharisee's House, Luke 7:36-50.
- 8 May 20.—Parable of the Sower, Matt. 13:1-8, 18-24.
- 9 May 27.—Parable of the Kingdom, Matt. 13:24-33.
- 10 June 3.—The Twelve Sent Forth, Matt. 9:35 to 10:8.
- 11 June 10.—Death of John the Baptist, Mark 6:14-29.
- 12 June 17.—The Feeding of Five Thousand, John 6:5-14.

This quarter's lessons cover more than one-half of the period of our Lord's great ministry in Galilee. Harmonists calculate that the Sermon on the Mount was delivered in midsummer, and that the feeding of the five thousand occurred the following April. This period was pre-eminently a time of teaching the principles of Christ's kingdom and applying them to common life. That is what most interests people now in the life of Christ. Many are asking, "What would Jesus do?" A more pertinent question is, "What would Jesus have me do? Varied answers are found in these lessons, which describe Christ's estimate of men. Let us make this our subject. Christ came in contact with persons in various conditions and with many needs. He spoke or showed what he thought of them. His words and acts reveal his opinion of us and of those whom we meet.

## THE BIBLE MATERIAL.

The Gospels included are the most of Matthew 5:1 to 14:21; Mark 3:13 to 6:44; Luke 6:12 to 9:17.

## THE BAPTIST.

GENERAL PREPARATION.

1. Christ's ideal of society; the character of its members (Matt. 5:3-12); its pervasive life (vs. 13-20); the application of its principles to social relations (vs. 21-48), and to personal religious experience in giving, praying, fasting, etc. (chap. 6).

2. Christ's principles for guiding men's judgments of their fellow-men: judging themselves first (vs. 1-6); judging their feeling by that of the Father (vs. 7-12); estimating character by its results and its determination to do the will of God (vs. 13-21).

3. Christ's estimate of the value of faith as illustrated by the attitude of Jairus and his wife, of the woman who was healed, of the three disciples, and of the multitude.

4. Christ's estimate of right treatment of strangers, as shown by his service to the Gentile army officer and the opinion Christ expressed of him.

5. Christ's estimate of doubters: of John the earnest doubter; of the indifferent or caviling Pharisees and lawyers; and his defenses of John and himself against popular criticism.

6. Christ's estimate of his own work, as measured by the reception of it in the cities around the Lake of Galilee (Matt. 11:20-30.)

7. Christ's estimate of sinners, as shown in his opinions of the contrasted characters of Simon the Pharisee and the woman that was a sinner.

8. Christ's estimate of his audiences. Describe the different characters included in them, and the various effects of his word upon them.

9. Christ's estimate of the divine life in men, of its implanting; of the obstacles its meets and of its growth.

10. Christ's estimate of missions, as shown by the characters of the men he first selected to spread abroad his gospel, and the instructions he gave them.

11. The estimate placed by Herod, his family and courtiers, on John the Baptist, as contrasted with Christ's estimate of him given in Lesson 5.

12. Christ's estimate of common needs of men, of the necessity to satisfy them, and of the ability of his disciples to do it, illustrated by his teaching and feeding the multitude by the lake of Galilee.

## Suggestive Questions.

*The Principles of Christ's Ideal Society.* Mention prominent traits of character of members of the kingdom of heaven. Name the peculiar blessings which they enjoy. How do they extend the kingdom? Who are called great in the kingdom of heaven? What is the law of the kingdom? (Luke 10:27.)

2. *Christ's Estimate of Individual Characters.* How can we fit ourselves to judge others? How can we know God's feeling toward his children? What is the certain test of character? (Matt. 7:17.) How does God regard strangers who come to him for help. How does he regard earnest doubters? How does he treat penitent sinners?

3. *Christ's Estimate of His Teaching and its Results.* Why did Christ condemn the cities where he had taught? What different kind of hearers were in them? Why was Christ certain that his teaching would change

men's characters? Why cannot a complete separation be made between those who receive his teaching and those who reject it?

4. *Christ's Instructions to Teachers.* To whom did Christ first send his disciples to preach? What was the substance of their preaching? (Matt. 10:7.) On what principle were they to do their best to help mankind? Why could they preach with confidence? (Matt. 10:20.) Why need they not fear persecution? (vs. 29-31.) What satisfaction could they expect in their work? (v. 39.) What assurance of reward have we for witness of the truth we have learned of Christ? (v. 34, 35.)

## Historical Society.

There will be a meeting of the Mississippi Baptist Historical Society in the Jackson Baptist church Wednesday evening, July 4, the evening before the Convention. The annual address will be delivered by Rev. S. G. Cooper of Tupelo. There will be music and devotional exercises. All are cordially invited to reach Jackson in time for this meeting, as it will be important and full of interest. Services will begin about 8:15 p.m.

L. S. FOSTER, Cor. Sec.

J. H. WHITFIELD, President.

## Average Attendance.

It is customary for Sunday schools to report what is called "average attendance." Nothing is more misleading, for it does not give the real status of the school for the extent of its work. The fact is the enrollment must be the basis, and the whole number that attend should be counted. What we want to know is how many have been reached by gospel truth during the quarter or the year.

Suppose a scholar is able to attend but a session and has impressed upon its mind and heart only one truth, it may bring forth grand results. We have fallen into the bad habit of judging things by quantities and in masses rather than upon individuality. It is time for us to awake to the reality that people must be reached by personal contact by the "go" of the commission.

Hence, the invitation to "come" must be closely and persistently followed by the "go" visits for scholars, to scholars, after scholars. Let them know, if absent they are missed. Take this for a motto: "Lay hold and hold on," and in "due season ye shall reap, if you faint not." Close attention to these rules will soon do away with the "average attendance" estimate, for the absentees will be few and "grow beautifully less."

L. A. DUNCAN.

"It used to be thought that the sons of clergymen were apt to be worthless 'ne'er-do-weels,' and there were statistics for that," says Joseph Dana Miller in the Saturday Evening Post. "But De Candale, the distinguished French savant says that the sons of ministers have contributed to science more eminent men than has any other class. He might have added too, that they have also swelled the ranks of the poets, theologians and not a few of the military heroes of the past."

## "Jackson's Most Popular Store."

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## MAMMOTH RETAIL STORES.

### Wash Waists.

White Lawn Waists, open-work yokes, new laundered collars and cuffs, all sizes, at 50c. each.  
Percalé waists with white leno yokes, or with two rows Val inserting, laundered collars and cuffs, all sizes; 50c. each.

Sea Island Percalé waists, in the latest colors, all sizes, at 75c. each.

White lawn waists, with two rows embroidery inserting; new collar and cuffs, all sizes at \$1 each.

Beautiful line fine lawn and embroidery waists, at \$1.35, \$1.50 and \$2.

### Dress Goods Bargains.

Fine figured Organdies, White Lawns and Piques, at 10c. a yd.  
Heavy welt White Piques at 15c. a yard.  
15c. White Dimities, at 10c. a yard.  
Pure White French organdy, 66 inches wide, 35c., 40c., and 50c. a yard.  
Silk Stripe Wool Challies, 38c. a yard.  
Plaid and Plaid Skirtings, 50c. a yard.  
New Serges, 50c. a yard.  
New Poplins, pastel shades, at \$1 per yard.  
44-inch Satin Solides, \$1.25 a yard.  
40-inch Black or White Glorias, \$1.25 a yard.  
New Linen lined Blister Crepons, at \$1.25 a yard.

McCall's Patterns 10 and 15 cents.  
Fashion Sheets free. Send us your subscription for McCall's Magazine; only 50 cents a year.

### Skirt Bargains.

Heavy black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each. They hang and fit perfectly.  
Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.  
Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.  
Black brocade silk skirts, box pleat back, percaline lined, at \$4.50 each.  
Black brocade silk skirts, plain back, lined and bound, at \$3.50 each.  
Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.  
Black serge skirts, box pleat back, lined throughout, at \$2 each.  
Black brilliantine skirts, cambric lined, at \$1 each.  
Black duck and white pique skirts, 50c. each.  
Brown crash skirts at 25 cents each.



## The Home.

### Spurgeon's First and Last Debt.

The first volume of the long expected "Autobiography of Spurgeon," has just appeared in London. It promises to be a great work when completed. One of the incidents of the preacher's childhood he rehearses autobiographically:

"When I was a very small boy in pinafores and went to a woman's school it so happened that I wanted a stick of slate pencil, and had no money to buy it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow and so did not care to ask at home. What then was I to do?"

"There was a little shop in the place where nuts and tops and cakes and balls were sold by old Mrs. Pearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming and that somebody or other would be sure to give me a penny, then, and perhaps even a whole silver sixpence. I would therefore go into debt for a stick of slate pencil and be sure to pay at Christmas. I did not feel easy about it, but still I screwed my courage up, and went into the shop. One farthing was the amount, and as I had never owed anything before and my credit was good the pencil was handed over by the kind dame, and I was in debt! It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it."

"How my father came to hear about this little stroke of business I never knew; but some little bird or other whistled it to him, and he was soon down upon me in right earnest. God bless him for it! he was a sensible man, and none of your children-spoilers. He did not intend to bring up his children to speculate, and play at what big rogues call 'financing,' and therefore he knocked my getting into debt on the head at once, and no mistake. He gave me a very powerful lecture about getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it, and how a boy who would owe a farthing might one day owe a hundred pounds and get into prison, and bring his family into disgrace. It was a lecture indeed; I think I can hear it now, and can feel my ears tingling at the recollection of it. Then I was marched off to the shop, like a deserter marched into barracks, crying bitterly all down

the street, and feeling desperately ashamed, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage. How sweet it felt to be out of debt. How did my little heart vow and declare that nothing should tempt me into debt again."

"It was a fine lesson, and I have never forgotten it. If all the boys were inoculated with the same doctrine when they were young it would be as good as a fortune to them, and save them wagon loads of trouble in after life. God bless my father, say I, and send such a breed of fathers to old England to save her from being eaten up with villainy, for what with companies and schemes, and paper money, the nation is getting to be as rotten as touchwood. Ever since that early sickening I have hated debt as Luther hated the Pope."

The man that has honestly surrendered his life and destiny into the hands of God has thereby freed himself from many anxieties. He knows that nothing really ill can happen to him, and he is comparatively indifferent whether the few days of his earthly existence be filled with light or with darkness. His mind being stayed on God, he is kept in perfect peace. Let the winds blow, and the waves roar ever so loud, they do not disturb nor depress him. The changing events of time cannot shake the serenity of his soul. If worldly blessings comes he enjoys them; and if they are withheld he does not worry about them. In whatsoever state he is, he has learned therewith to be content. Happy indeed is such a man.—*Christian Advocate.*

Dr. Lorimer recently in Tremont temple told a story that was apparently heartily enjoyed by the women folk present, says the Boston Record. "When I was first married," said the doctor, "I had my strict ideas about Sunday observance. Mrs. Lorimer had a colored 'aunt' for cook, and on the first Sunday after she came I went into the kitchen and told her I did not want any Sunday work, so she could prepare all meals for that day beforehand. She didn't say one word while I was talking, then she looked up, and pointing to the door, exclaimed; 'Now look hyah, Marse George, you jest go in dar and tend to your Christianity and leave me to tend to mah kitchen.' I went; and as near as I can remember she had hot din-

When you visit Jackson be sure to visit the Rookery—it is worth your time and you'll be entertained. One of the sights of this establishment is the beautiful display of decorated china, fancy bric-a-brac dinner sets, house furnishing and decorated lamps to be seen there. It is one of the features of an art exhibition, to which all are cordially invited "to walk in and look around."

ners Sundays as long as she stayed with us."

A young woman in Brooklyn has been asked to resign her Sunday-school class because she plays euchre at home on Saturday nights. And she ought to have been asked to resign. No one who plays euchre at home on Saturday nights is fit either physically, mentally or spiritually to teach a Sunday-school class on Sunday morning. And we may make the remark a little broader and say, no one who plays cards at any time is fit to teach a Sunday school class, for such recreation has a detrimental effect upon the moral and spiritual character of the person, and example thus set has a demoralizing influence upon the pupils.—*Baptist and Reflector.*

### An Ashbarrel Bible.

A church in New York City acquired its pulpit Bible in a way that was probably never paralleled. During the absence of the pastor, Rev. John B. Shaw, D.D.—as he relates the circumstances in the Presbyterian Banner—certain repairs and additions to the church edifice had included the gift of a handsome new pulpit. But the new Bible, donated as its companion piece, was found to be too large to fit its lectern, or reading-board. The same objection prevented the use of another one, sent by a different donor.

One day a woman came to the doctor with a neat package, which she proceeded to untie. He was not surprised to see a beautifully bound gilt-edged Bible unfolded in her hands, but his feelings changed when she told him that she had found it in an ashbarrel.

A family, after a short residence in the apartment house where she lived, had moved out that morning, and had left their rubbish with the janitor to be carted away in the city garbage wagon. The costly Bible was among the "rubbish." The family record had been cut out of it, being evidently the only thing about it that its owner valued.

The minister took it to his new pulpit, and it has been there ever

since. It fitted the book-board exactly. He wrote out his thoughts about that ashbarrel Bible, two columns of them, but we cannot repeat them here.

There is a sadly pathetic vision of a sacred wedding gift once prized, of resolutions forgotten, of decaying household piety amid a hurried city life and frequent removals, of a birth and death, and their little record, of the final loss of religious faith and all reverence for its symbol. The family Bible meant only so many pounds of paper and leather—a piece of lumber too heavy to carry away.

There is another form of neglect of the Bible that appears less rude and disrespectful to the holy volume. It adores its beautiful covers but does not open them—a kind of fetish-worship of a book that is never read. Which neglect is the worse?

## GOOD NEWS

FROM

### Lauderdale Springs.

It will be good news to all who desire Health, Rest or Pleasure, to hear that this Famous Summer Resort has been refitted and will be open for the reception of guests on the 10th day of June. Extensive preparations are nearing completion for

### The Entertainment of Guests.

And the Restorative Properties of the Health-giving waters of the Springs and the Beautiful Grounds, will be supplemented by Splendid Table Fare, Superior Service and Comfortable Rooms. It is the purpose of the present management to make Lauderdale Springs

### The Most Pleasant and Attractive

Summer Resort in this country, and no trouble or expense necessary to secure that end, will be spared. These Springs are unsurpassed by any other in the variety and virtue of their Mineral Waters and beauty of location. They offer health to the afflicted, rest and recuperation to the weary-worn, and pleasure to all who visit them. Persons desiring to try these Waters, should send in their applications for rooms and board without delay. Conveyance will meet all day trains, and upon request will connect with night trains.

### Location of Springs.

One mile from Lauderdale depot on the M. & O. Railroad, 18 miles north of Meridian.

For rates of board and other information, Address,

LAUDERDALE SPRINGS,  
Lauderdale Miss.

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Bells made of Pure Copper and Tin only.  
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ALSO BRASS AND IRON.  
Makers of the famous Bell in England.

## Dinner Ware

If its ever a time when the housekeeper feels proud, it's when the dining table service is such as to draw exclamations of wonder and words of commendation from the guests. Here are some of the best creations from the world's potteries, patterns in decorated French, Carlsbad and English wares, and patterns in white Porcelain and Granite. We'll sell you just what you need, full sets of your own composition, odd pieces, one piece at a time, anyway to please you.

When you come to Jackson  
WALK IN AND LOOK AROUND.

## The Rookery.

214 South State Street.  
JACKSON, MISS.

### Some Other Things.

Many of the troubles of Baptists grow out of technicalities and interpretations not exactly fair. We are too brash and too harsh in our treatment of differences—some of which exist in the imagination and others in mistaken views of meanings, perhaps.

Every Baptist has a right to his individual opinions; that is a matter of his own conscience. But he has no right to force them upon his brethren; nor upon the church to cause dissension. To teach views that are at variance with recognized doctrine, therefore, is the inadmissible thing.

We are not to "rebuke an elder," but admonish and plead with him, if he be in error, and not drive him off as unworthy. Let each one "explain himself" and if his error cannot be removed, kindly "withdraw fellowship," with honest regret—not in anger, indifference or contempt.

Excellent men have been driven from our ranks, within the last half century, by practical persecution. Yet we Baptists are horror-stricken at the idea of persecution, and justly so. In times past we have suffered from false representations and we suffer still. It should

make us more careful how we judge our brethren.

Let us take the Bible motto: "the truth in love," and many dissensions will be healed, resulting like our discussion at the Convention: "in unity of the spirit" and harmony of action. It is not necessary that we all agree, but "be agreed to walk together."

If our people would go to work they would not find time to dispute about minor matters. Nehemiah's men were kept busy building their own walls and could not afford to lose time criticizing or pulling down their neighbor's walls. Is there not a lesson in this?

There are some facts along this line that it might be profitable to study. Satan is not idle nor asleep; he is at work sowing seeds of discord, of doubt, of discouragement. Meanwhile nearly half of our churches have no Sunday-schools, and many that have are sorely in need of teachers.

A majority of our churches have public worship only once or twice a month. The remaining Lord's days the young people either go to the services of other denominations or visit around, if not straying about. Yet there are no young peoples organizations to gather them in.

Until late years women were not allowed to work, and in some churches they are discouraged now. Meanwhile the world organizes them into clubs, and as the young flock from the country into the cities—not being grounded in the truth, they are led into other folds.

L. A. DUNCAN.

### A TEXAS WONDER.

#### HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. Box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

## Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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When your house, barn or roof needs painting, write Sutcliffe & Co., Louisville, Ky. Ask for Book No. 95. It tells how to buy and paint to best advantage. It costs you nothing. Will save you much.



## Ministers and Churches.

## BOONEVILLE.

Being in the extreme Northeast corner of the State, perhaps many of our brethren hear but very little of us. Fearing you lose sight of our important city, I must tell you that we are still in the land of the living and pressing forward. It was our privilege two weeks ago to have Bro. J. F. Parkinson with us for a few days, who was doing some good word for our "Baptist." By the way! let me say, the paper is constantly growing. I appreciate it more and more. I have just read with great pleasure, Bro. B. G. Lowery's article on "The Baptist." I heartily concur with him in the opinion that we have the constituency to make our paper second to none. Brethren, I am for our paper. Let the pastors and brethren who read it do all they can to circulate it; and when one of our brethren like Bro. Parkinson comes to us let us help him all we can.

One good fellow follows another. Bro. Parkinson had not been long gone till Dr. Brough came to us working for Mississippi College. He arrived here yesterday morning sick. He came from Corinth here. I think that Bro. Crouch fed him too high, but we got him O. K., we took in the town in the afternoon. I think he will get about five boys from here. Jackson, Tenn., has been getting our boys, but as sure as you send Brough through these parts he'll turn them to Mississippi college. He put in a fine afternoon, then at night he gave us one of his superb lectures on "Mississippi." Our people are very highly pleased with him. He is a hustler. Let the people everywhere hear him.

M. J. DERRICK.

June 15, 1900.

## EMORY.

Dear Baptist—I want to say something about the Emory church. We have finished our house and have paid for it and had it dedicated to God in November last, and have paid our pastor his full salary and feel to thank and praise God for his goodness to us. We are out of debt and have started out in another year with bright prospects. We want to thank Bro. Rowe and the Board through him for their timely help, and will say we are ready to help others.

Yours in Christ,  
B. F. MILLER,  
Pastor.

## NEW ALBANY.

Yesterday, the second Sunday of our meeting, was a great day in New Albany. By 11 a.m., at least six hundred people had been seated in the auditorium and Sunday school room, and still the people came. Many stood through the service while others, unable to get standing room in the building, went away. Bro. Cairns was at his best, and his sermon on "Jesus Our Only Savior and Example" was a masterful effort and had a fine effect. At the close of the service, seven presented themselves for membership.

At 4 p.m., the house was well filled, the sermon good, and the services enjoyable.

At 8 p.m., though raining, 550 men assembled to hear a sermon on "Sowing and Reaping" to "Men only." It was an array of facts and examples, Biblical and historical, that showed the fearful effects of sin upon the body, mind and soul of man. It put our men to thinking, and one present said: "Mr. Cairns needs only to see what I saw in the government bath-pools at Hot Springs last May to confirm the truth of everything he has said."

Bro. Cairns has a great heart in a great body, and he is a great worker.

The meeting will continue through Friday. We are still asking for 100 souls. There have been 28 professions to date. Pray for us.

Later by telegraph. Thirteen more joined at morning service. The Lord was with us.

E. L. THORNTON.  
New Albany, June 18th.

The Mississippi Baptist State Convention meets in Jackson July 5th, 10 a.m. Let us carry up a well rounded year's work.

E. E. THORNTON.

## KOSCIUSKO.

Dear Baptist—The Lord is still blessing our church. Twenty-one have been added to the fellowship of our church since our meeting. We have over one hundred at our Sunday school every Sunday. From thirty to fifty in our young people's meetings. We are striving to train these young men and women for more effective service in the Master's cause. God grant that more pastors will organize unions in their churches.

H. P. HURT.

## STARKVILLE.

Bro. George Robert Cairns has been with us in a great meeting.

## WINGO'S PHOTOGRAPHIC PARLORS.

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## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach and Bowels.

For biliousness, constipation and malaria.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness, heart failure and nervous prostration.  
For fever, chills, debility and kidney diseases take Lemon Elixir.  
Ladies, for natural and thorough organic regulation, take Lemon Elixir.  
50c and \$1 bottle at druggists.  
Prepared only by Dr. H. Mozley, Atlanta, Ga.

## GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.  
MRS. ETTA W. JONES.  
Parkersburg, West Virginia.

## MOZLEY'S LEMON ELIXIR.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.  
Harry Adams.  
No. 1734 First Ave., Birmingham, Ala.

## MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.  
Mrs. E. A. Beaville.  
Woodstock, Ala.

## A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation, (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.  
J. P. Sawell, Griffin, Ga.,  
Publisher Morning Call.

## W. R. SMITH'S COLLEGE, LEXINGTON, KY.

Is where many young men, after investing from \$65 to \$100 for tuition, board, etc., have been educated for positions as Bookkeepers, Stenographers, Telegraphers, and now receive from \$100 to \$1,500 salary per year. Kentucky University Diploma awarded his graduates. His College received Medal at two World's Expositions and refers to thousands of successful graduates. No other college at this cheap cost. Most influential College. Write for particulars and address only W. R. Smith, Lexington, Ky.

## Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

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## WEST CHOCTAW ROUTE!

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This is the only line operation through cars between above points. For full particulars, address F. D. BLACKMAN, C. H. ANGLE, Trav. Pass. Agent, Com. Agent, Chattanooga, Tenn. Atlanta, Ga. J. H. HOLDEN, Traffic Manager, Little Rock, Ark. Apr. 11 yr.

## Deaths.

## Mrs. Mollie A. Granberry.

At Terry, Miss., on June 8, 1900, "our dear sister Mollie A. Granberry fell asleep in Jesus. The church mourns the loss of one so devout, so faithful and so efficient. Sister Granberry was a full graduate of the historic Judson, more than forty years past. She was a professing Christian 46 years of her three score years. For thirty years she walked side by side with deacon William M. Granberry, sharing with him in a happy marital relation both joy and sorrow, prosperity and adversity.

A fond mother, a faithful wife, a devoted follower of Jesus has gone from us; but she has left upon her heritage and her brethren in the Lord the blessing of a devout Christian life. The community joined in rendering their last respects at the cemetery, where her mortal remains were laid to rest, to await the resurrection morn.

S. M. E.

## OBITUARY.

## Mrs. W. C. Anderson.

This Christian sister died at her home in Poplarville, Miss., May 23, 1900, after an illness of two months. Sister Anderson, nee Kate Durham, was born June 8, 1840, in Orange county, North Carolina, was married to Bro. W. C. Anderson, Nov. 30, 1865, was baptized into the fellowship of Bowling Green Baptist church, Holmes county, Miss., in 1882, and was a member of Poplarville Baptist church at the time of her death.

The writer was favored with the privilege of talking with this departed one several days before her death. She expressed an abiding faith in our Lord Jesus Christ and that her hope of salvation was in him. She passed peacefully away, surrounded by loved ones. She leaves a faithful, affectionate husband and five devoted children. One son and four daughters to mourn for her. One son having preceded her to the better land.

Sister Anderson was a woman of fine common sense, firmness of character and true to her convictions, and devoted to her family to a superlative degree, and around wife and mother their affections entwined. The earnest desire of her heart was that her children occupy positions of honor and usefulness in the world, to accomplish this as far as she could, she made self sacrifices. She performed her duty faithfully and well in directing them in the paths of virtue and honor and integrity. "Her children arise up and call her blessed; her husband also and he raises her." She was spared to see them all make profession of faith in our Lord Jesus Christ. May God be gracious unto them all and grant them a reunion in that better country where "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and where God shall wipe away all tears from their eyes."

O. D. BOWEN.

Ellisville, Miss., June 12, 1900.

## A Double Wedding.

In the Brandon Baptist church, at 9 a. m., June 12, 1900, Mr. Mitchell E.

Ward to Miss Eula B. Gayden, and Mr. William H. Barnes to Miss Inez V. Cole, Z. T. Leavell officiating. This was a remarkable festive occasion. The two brides are of the best families of Brandon, and possessed of the winning charms of womanly character. The bridegrooms are young men of business habits, and of many virtues. The church was beautifully decorated under the supervision of Mrs. Nora Jones. One seldom sees finer artistic work than was displayed in the arrangement made for the marriage. The church was filled to its capacity, and the occasion very much enjoyed by the large concourse of people.

PASTOR.

B. Y. P. U.

AT CINCINNATI, OHIO.

JULY 12-15, 1900.

For the above meeting the Illinois Central R. R. will sell round trip tickets on July 10-11-12 at one fare for the round trip, good for return by July 18, with extension to August 1st, if deposited with joint agent, Cincinnati.

The Illinois Central is the shortest and quickest route to Cincinnati, the only line running double daily service without change of cars of any class. Pullman Sleepers, Free reclining Chair Car, Cafe-Dining Cars, Buffet Library Car.

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Bells made of Pure Copper and Tin only.  
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Also CLOCKS AND CHIMES.

## THE WEST.

THE BEST WAY

## IRON MOUNTAIN ROUTE

## and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April 10

## When Traveling Make No Mistake,

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ALABAMA & VICKSBURG R.R.  
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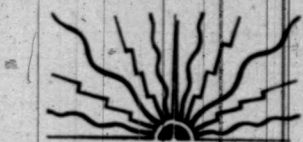
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GEO. H. SMITH, G. P. A., New Orleans, La. feb 9-11

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## Woman's Work.

### CENTRAL COMMITTEE.

MRS. J. W. BOZEMAN, President,  
Meridian.  
MRS. W. R. WOODS, Secretary,  
Meridian.

### Mexico and Brazil.

"All power is given unto me in heaven and in earth: go ye therefore." MEXICO—Missionaries 10, native assistants 10, churches 26, out-stations 39, membership 1,091, baptisms 45. BRAZIL—Missionaries 18, native assistants 17, churches 23, out-stations 30, membership 1,524, baptisms 285.

### Study Topics.

Baptist and Pele-Baptist missions. Our new missionaries. Large political and commercial progress. Civilization the handmaid of Christianity. Present opportunities among Spanish speaking Americans.

### TO THE WOMAN'S MISSIONARY UNION WORKERS.

Dear Sisters—Only a short time now intervenes before the gathering of our State Convention at Jackson. A short while, and yet much to be accomplished. Let us awake to the importance of the work before us.

We have been greatly encouraged and gratified by the reports of the Foreign and Home Mission Boards at Hot Springs. Now let us make one grand, united effort for State Missions and come to the help of our State Board.

The Central Committee of Woman's Work ask that all contributions for this quarter be given to State Missions. Can we not make an extra effort and try to swell this contribution, so that the heart of Brother Rowe shall be made glad, and he may be able to report at our Convention, no debt but an increased surplus for extending the field of our State Missionary work. The need is great. Let us see our duty and do it.

Are you organizing Band Societies and urging and encouraging the children in this work? I hope the pastors will give encouragement to this branch of our Mission work. Much can be accomplished through the children if we can get them interested in their tender years in church work and giving to send the gospel to desolate fields. I am sure the literature sent out by our Central committee will interest them in the work. If our churches will only organize Band Societies and put an enthusiastic worker at the head to lead the children, we could make of them a mighty force.

We hope every Woman's Missionary Society in the State will send a representative who is actively engaged in the work. The Jackson church is prepared to entertain a delegate from each society representing Woman's work, and extends to them a cordial invitation. They are not only expecting you, but urging active workers to be present. See to it that you send a representative whose heart is all aglow with the work of Woman's Missions.

Think of the work, plan for it, pray over it. May our meeting at Jackson show an awakening interest in every branch of Woman's work as directed by the Boards of our Southern Baptist Convention. May God meet with us and direct all we shall undertake in His name and for the advancement of His kingdom on the earth.

Again let me urge a full attendance of earnest workers.

Your Sister in the Master's Cause,  
MRS. J. W. BOZEMAN.

### Recommendations of the Sunday School

Board as Adopted by Woman's  
Missionary Union at Annual  
Meeting Hot Springs, Ark.  
May 12, 1900.

### SUNDAY SCHOOL BOARD.

Every year brings us under renewed obligations to the Woman's Missionary Union. The past as a guarantee makes the future full of promise. We have come to expect large things of the W. M. U., and our expectations have never yet failed of realization. We wish to commend the following phases of our work, and ask for help along the following lines:

### Sunday School Missionaries.

The sending of boxes to missionaries is a great blessing, both in the homes of the missionaries, and also to those who send them. This part of our work has greatly increased, and we desire to see it go still further.

### Continued Emphasis of the Home Department.

This is being tried both in the country and city churches and is everywhere proving successful and opening a great field of usefulness.

### Two Special Days With Two Collections.

The second Sunday in June is our Children's Day, and the collections are used for our Bible fund, with which we send the word of God into destitute places. The last Sunday in September is Missionary Day in the Sunday schools. Collections are taken and sent to the Sunday School Board and then forwarded to the Home and For-

## BAPTIST PERIODICALS.



The Good Seed sown by the Baptist  
Periodicals yields the richest harvest

Quarterlies	PRICE	Monthlies	PRICE
Senior	4 cents	Baptist	7 cents
Advanced	2 "	Superintendent	10 "
Intermediate	2 "	Baptist Teacher	10 "
Primary	2 "		

Leaflets	PRICE	Home Dept Supplies	PRICE
Advanced	1 cent each	Senior	5 cents
Intermediate	1 cent each	Advanced	5 cents
Primary	1 cent each		

Illustrated Papers	PRICE
Young People (weekly)	13 cents
Boys and Girls (weekly)	13 cents
Our Little Ones (weekly)	6 "
Young Reaper (semi-monthly)	4 "
(monthly)	2 "

The Colporteur (monthly). Single copies, 10 cents per year. Twenty or more copies to one address, 5 cents each a year.

### AMERICAN BAPTIST PUBLICATION SOCIETY

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279 Elm St., Dallas  
69 Whitehall St., Atlanta

sign Boards. The W. M. U., prepares the programs for these days and have contributed much to make them successful, both in raising money and in educating the children.

### Annuity Fund and Book Endowment.

These represent two methods for permanent gifts to the Board. The Board receives annuity gifts and pays interest as annuity during the lifetime of the giver, thus insuring a good income while living, and leaving the money at death where great good will be accomplished. Book Endowments consist each of five hundred dollars, with the Publishing Fund bearing the name indicated by the giver, and to be used in the publication of books and tracts.

### Increase of Circulation of Periodicals.

This, in many respects, is the most important part of our work, as it is the main source of our revenue and makes possible the great things which the Board is accomplishing. During the year 1900 the Board greatly desires to have these periodicals put into every Sunday school in the South, as a kind of memorial for the year.

Nearly all of the schools, numbering something like nine thousand, use them now, but we want every school on our list. The W. M. U. can do much to bring this about. Education in missions is our aim. The Sunday School Board is a mission Board in every high and holy sense. More and more we desire to see it a missionary power.

### Our Band Work.

There is no department of our Woman's Work to which is to be attached more importance than that of our Band Work. The organization of the young in our churches and Sunday schools into missionary bands with a view to cultivating in them the spirit of missions, and Christian liberality begins at the right place and with the right purpose. Much of the apathy in those who are older, in all our denominational work can be traced to a sad and dense ignorance of what is required of every Christian and of what great things have been done by those who are earnestly engaged in trying to save the world, much of this ignorance will never be dispelled from those who are older. The young organized and trained will escape this dismal misfortune not to say sin. They will know because they are taken in hand and trained when they are receptive and responsive. Let our children be taught their duty to the Master and the possibilities of doing good in saving souls and you have not only helped them but you have honored the Lord. They will be enthusiastic and much intelligent helpers of the truth. It is sincerely hoped that in our meeting in Jackson a good degree of importance will be attached to this part of our work.

Miss Augie Lloyd of Meridian has been endeavoring with commendable earnestness to enlist a larger effort in this work. She finds a great lack of interest in this work in many churches. Let it be the resolve of our Baptist women that a new era shall dawn upon us that our Band work shall receive the attention its importance deserves. Let all our Bands report at once to Miss Lloyd.

W.

## Temperance.

### President McKinley.

When at Peoria, Ill., last October, just before the great Chicago celebration, President McKinley was the guest at the home of J. B. Greenhut, the great whisky boss. At the banquet in Chicago he drank intoxicants openly before thousands. At Milwaukee he drank intoxicants again. When Mr. Busch, the great brewer of St. Louis, went to Washington, the President gave him a reception and long interview at the White House. He could blot out the canteen with one stroke of his pen, and yet some people say the attack made on the President by the Methodist conference was uncalled for, undignified and unchristian, malicious and premeditated. Is it not right to attack wrong doing in the President of the United States.

### Jennings Louisiana

Happened to have three more bad men than moral ones, and they voted high license after having had prohibition. When a husband comes home drunk and abuses his wife, she can console herself that he got drunk on high license whisky.

When a son is brought home a corpse, murdered in a drunken brawl, it will be a great consolation to know that it was caused by high licensed whisky. When the county spends a thousand dollars in court costs to convict the murderer, they will only be out two hundred dollars on that saloon.

When a mother tells her husband that their son is becoming a drunkard, he can tell her yes, I see it, but you know the saloon man pays high license.

It is the saloon of those three that gave the majority for license; the man that deals out the distilled damnation was prohibited until they made it possible for him to open the saloon.

When the drunkard, and the man that put the bottle to his neighbor's mouth and made him drunk, comes before the judgement bar of God to receive their sentence, the man that voted for license will be in the same crowd.

### Fast Living.

We are living in a fast age. Everything goes with a rush. We have lightning lines of telegraph. We can talk across several States with the long-distance phones. We have lightning presses, lightning sailers and trains, and lightning

whisky, warranted to kill at forty rods. Fifty years ago it took three bushels of corn to make one gallon of whisky. Now, by the aid of strychnine, tobacco, and other similar delicacies we can make three gallons with one bushel.

It took our forefathers thirty or forty years to bring on a case of delirium tremens; but now our improved facilities are warranted to grow a good crop of snake-in-the-boots, or monkeys-in-the-air in five or six years. In the slow, old-foggy days, when people had nothing to poison themselves with but alcohol, it was often the work of years to transform a man into a drunkard. Now drunkard-making is reduced to a fine art, and all the poisons known to man are called in to aid those who make this study their life work.

If the State enters into partnership in the business of drunkard-making, it strikes me it ought to give the business aid and encouragement. If it is proper to license this work, it is proper to offer premiums to those who will do the best work; say, \$1,000.00 for the biggest job of drunkard-making in the State; \$500.00 for the finest young man ruined; \$200.00 for the greatest home blight produced; \$100 for the best pair of bleary-eyes; \$50.00 for the most artistic specimen of nose-decoration.

Did you ever notice what good men liquor-sellers are required to be? The liquor-seller must be a good, moral man; he must give bonds that he will behave himself and keep a good place for the manufacture of drunkards, in a nice respectable manner; must not sell to an Indian, minor or a confirmed drunkard, (but he can keep a procurer in the house to buy for them) all mischief must be slicked up and made to appear very gentlemanly and agreeable, so that if people will keep his company they may not be offended by the sight of his horns and hoofs and the smell of sulphur; if people will take the downward track, let them go as easily as possible in a palace car.

## MEDICAL STUDENTS!

The Medical department of the University of Nashville opens its fiftieth session October 1st, 1900. Instruction unsurpassed. Facilities ample. New building. Five laboratories. Abundance of clinical material. Four years graded course. Send for catalogue or other information to

DR. W. G. EWING, Dean.

P. O. Box 337, Nashville Tenn.

### Meeting of the National Educational Association, Charleston, S. C., July 7-13, 1900.

### REDUCED RATES VIA SOUTHERN RAILWAY.

On account of Meeting of the National Educational Association, at Charleston, S. C., July 7th-13th 1900, the Southern Railway will sell tickets from points on its lines to Charleston and return at rate of one fare for the round trip, plus \$2.00 membership fee. Tickets will be sold on July 3rd, 6th, 7th and 9th, and agents in Georgia will also sell on July 10th. All tickets limited to return until September 1st, 1900. Stopovers will be granted on tickets in either directions proved, on going trip, Charleston is reached before midnight of July 10th, and on return trip that original starting point of ticket is reached before midnight of September 1st, 1900. This enables parties to stop at the various summer resorts before returning home.

For additional information, descriptive advertising matter, etc., apply to Southern Railway Ticket Agent.

### Reduced Rates via Southern Railway on Account Fourth July.

The Southern Railway will sell tickets between all points on its lines on account of the 4th of July at rate of one and one-third fare for the round trip. Tickets will be sold July 2nd, 3rd, and 4th with final limit to return until July 7th, 1900.

For further information, call on Southern Railway Ticket Agent.

### Fourth of July Excursion Rates 1900.

For above occasion Queen & Crescent Route will sell tickets at reduced rates, in addition to points on its own line to all points on Mobile & Ohio Ry., also to all points east of the Mississippi River and south of the Ohio and Potomac Rivers, including Cairo, St. Louis, Louisville, Cincinnati and Washington. Dates of sale, July 2nd, 3rd, and 4th, final limit July 7th, 1900.

R. W. Bonds, T.A., A. L. Roby, T.P.A.,  
Jackson, Miss. Meridian, Miss.

### Atlanta Battlefield Reunion, Atlanta, Ga., July 18-20, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Atlanta on July 16th and 17th, with final limit July 23rd, 1900, at rate of one fare for round trip.

R. W. Bonds, Ticket Agent,  
Jackson, Miss.  
A. L. Roby, T. P. A.,  
Meridian, Miss.

### Annual Convention of Young People's Union of America.

CINCINNATI, OHIO, JULY 12th-15th 1900. For above occasion Queen & Crescent Route will sell round trip tickets to Cincinnati at rate of one fare for the round trip. Dates of sale, July 10th, 11th and 12th, final limit to return July 18th, 1900. Final limit of tickets can be extended to August 1st by depositing same on or before July 14th, at the joint agency, on payment of fifty cents.

R. W. Bonds, Ticket Agent,  
Jackson, Miss.  
A. L. Roby, T. P. A.,  
Meridian, Miss.



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,

D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD.

502 Main St. - Little Rock, Ark.

Account of the 4th of July Celebration at Meridian the Alabama and Vicksburg Railway will run a special train from Jackson to Meridian, stopping at intermediate stations, leaving Jackson 6 a. m., arrive at Meridian 9:15 a. m. on July 4th; returning leave Meridian 11:30 p. m., same day. Regular 4th of July rates will be available.

The Meridian people are making every effort to make the celebration one of the grandest ever held in the State of Mississippi.

### EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

Ellis Farnsworth, T. P. A.  
H. D. Wilson, P. & T. A.  
314 Main St., Memphis, Tenn.



## B. Y. P. U. Department.

BY W. P. PRICE.

CINCINNATI, July 12-15.

See what the Southern Railway Company has to say, in another column, about the advantages they offer to those who will go to Cincinnati over their roads. Among other things, will be a daylight run, from Birmingham all the way.

Let all those who expect to go send me their names at once, so as all arrangements for your comfort along the way may be completed.

If "order is heaven's first law," surely variety is a close second; and, it would be well, if we always so regarded it, in all our are young people's work. In making up the program for our weekly meetings, let's study "variety" then a little more.

Let the leader of the meeting look well to this, and not make the mistake to do all the talking himself. In most public meetings, all things considered, it is better for five persons to talk twenty minutes than for one to do so, and especially is this true in a prayer meeting.

And there is another thing that ought not to be lost sight of, and it is this: *Don't let any sane man make the mistake of praying too long*, neither in a B. Y. P. U. meeting, Sunday-school, church service nor convention, save a long random talk, nothing can kill a meeting quicker than a long-dry-all-over-the-world prayer. You may not think it, but in all probability, this is just the trouble in your meetings. Brother, and brethren, let's quit it now and forevermore!

In the Sunday-school lesson of the "Loaves and Fishes," which we studied Sunday, appears a character that all young people need to notice well, and old people too as for that matter. Aside from Him who always and everywhere is first, the central figure in the lesson is "a lad," just in his teens. It appears that he, of all the thousands gathered, in the "desert place," to hear our Lord teach, alone was thoughtful enough to fill his pockets with bread and meat for his lunch—five small pieces of bread or crackers, and two small fishes. It was a very insignificant thing in itself, but a very thoughtful thing, and in its results one of the most far-reaching that came up in the life of our Lord. By and by it was discovered that they were some distance from home

or any place to get something to eat, and "the day was far spent." In their search through all that mighty throng, this boy alone was found with a lunch. It was his, and he could have kept it for himself, for he was in the desert too, and away from home, and just as likely to "faint by the way" as anybody else. Then, all these others might have done as he had done, and filled their pockets before leaving home. Arguing thus, he could have kept his loaves and fishes and let the multitude go. But he did not do this; he gave them to the Lord, the Lord to the disciples, the disciples to the multitude, and after they had all eaten the Lord ordered "the fragments" to be gathered up, and of course turned over to "the lad" for it was his, and he then, after he and all the people had eaten to their fill, *had twelve big basketsful left*, to sell or take home with him—and how happy he must have been at the close of that great day!

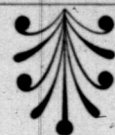
The teachings are many and all on the subject of giving of our means to the Lord. FIRST. You see that there is something that our young Christians can do. This lad had more thoughtfulness than all others on that occasion, and was the means by which in the Master's hand the rest were fed. The same is true many a time, religiously, for do we not read that a "little child shall lead them."

SECOND. *This lad gave all he had to the Lord, at a time too when he needed it for himself.* Oh! that our young people, and old people as well, all of us could have more of this boy's spirit. He gave all that he had, when he could have kept it. Sometimes, too many times, *we keep all and give nothing.* No Christian, old or young, can afford to let an opportunity pass without giving something to the Lord's cause.

THIRD. After he had fed them all he had twelve basketsful left for his own use. This is the joy we find when we give for the glory of God. I do not suppose this boy expected to get even a crumb or a bone back, but he got *twelve basketsful*. Who do you suppose was the happiest person in the desert that day? The boy, of course! He had done something, hence the result, happiness.

Now, like the boy, we should not give expecting to receive; but as sure as we do give as this boy did gladly, cheerfully, the Lord our God has promised, and His first promise has yet to fail, "give and it shall be given unto you, good measure shaken down and running over"—it was so with the boy and

"The MOST of the BEST for the LEAST."



MEN'S AND BOY'S

LINEN SUITS

MADE TO ORDER

AT

JOHN CLEARY'S,

118 South State Street.

it will be so with you and me today.

Now do we not all feel ashamed of ourselves for not giving something when the mission collection was last taken? Let no Christian ever again "sit bolt upright" and allow a contribution to be made without putting in, not as little as we can, but rather as much as we can, "according as God has prospered you."

If any of our "Young People," under the age of one hundred, have not yet made a contribution to State Missions, make it yet. Give a large contribution, for it may be that we will be in Heaven when this time comes around again; and then we may wish we had done more like this lad did, about whom we are studying. But whether we are in Heaven or on earth next year, it is a great duty, a great privilege, a great opportunity that now presents itself to us to do something for lost humanity. Will we do it? God helping us we will.

## The New Route Between the East and West.

Choctaw, Oklahoma and Gulf R. R. Co. affords quickest time from Memphis to Hot Springs and points in Arkansas, Oklahoma, Indian Territories, Texas and the West. Pullman Cafe sleepers and free-reclining chair cars on all trains.

Henry Wood, Gen. Mgr.  
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Little Rock, Ark.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The B. S. BELL CO., Ellensburg, Q.

## Boy's Combination Suit

\$3.95



Consists of Jacket, Two Pair Pants and a Golf Cap.

Made of strictly all Wool fancy Cassimere—a regular \$5.00 garment! Will wear like iron. The patterns are new and hobby, and made up by 1900s most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us \$3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon application.

O. H. FERRY & CO.,  
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